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The Chronicle of the London  
Missionary Society





THE

# Missionary Magazine

AND

## CHRONICLE.

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### MADAGASCAR.

WE feel assured that the friends of Christian Missions universally, and the members of our Society in particular, must cherish an anxious solicitude on behalf of Madagascar, both as it regards the stability and character of the Government, and the progress and prospects of our Missionary labours in the capital and the surrounding province; and we are thankful to state that, at the date of our last advices from ANTANANARIVO (July 2nd), the Rev. WM. ELLIS was able to supply the following important items of intelligence on the state of the country and the measures of the Government.

During the early part of last month the French journals published the following telegraphic communication from the Isle of Bourbon, or Réunion:—

“In an engagement which took place on the 13th July, 4000 Hovas were killed. Sakalavas are desirous of avenging the assassination of King Radama II., and it is feared that they will shortly invade Tananarivo, from which they are but two and a half days' march distant. The Sakalavas occupy the hills around the town and its environs, for the purpose of preventing the arrival of cattle.”

Our readers cannot fail to have remarked that every communication, since the death of the King, coming through this medium, has proved to be wholly unfounded or greatly exaggerated, and we entertain no doubt that the present telegram is of the same character. That a revolution so recent, so sudden, and involving the assassination of RADAMA, who had been greatly beloved by large classes of the people, should be followed by temporary disorder and acts of hostility on the part of the outlying tribes, was naturally to be expected. Such events we have every reason to believe have actually occurred. The SAKALAVAS, for instance, have always been forward to assert their independence, and at least a part of that tribe appears to have seized the opportunity to make inroads and commit acts of

plunder upon the property of the HOVAS. To these acts of hostility Mr. Ellis refers in the following passage of his letter:—

“ We have not been without anxieties during the last month. There has been much uneasiness among the people produced by a number of reckless persons whose object was plunder. The reports that the late King was still living were connected with rumours that the Sakalavas on the west and on the north, taking advantage of the agitation which the tidings of the death of the late King produced, were seizing the cattle on the borders of Imerina, and threatening to attack and burn the capital. Large herds of cattle belonging to the Hovas were driven off. One of the chief nobles lost 800 head of cattle, and many others smaller numbers. The Hovas and their adherents on the borders brought the families and herds nearer to the capital, and the Sakalavas retired to the west, leaving a tract of country, two days’ journey across, wholly unoccupied. The governor called out all the men on the north border to encamp under arms along the frontier, and sent a force of 600 men to Ambohimganga. They also trebled the watch in this city, employing 1500 men instead of 500 every night. Many families removed their valuables into the country, and went to the adjacent villages every evening, returning to the city in the morning. In compliance with the urgent and repeated representations of my friends, my house being in the midst of those which it was expected would be first attacked by the incendiaries, I removed my papers and other valuables to the suburbs, and for two nights accepted the lodgings offered by the Brethren at Amparibe. But the vigilance of the government on the one hand, in providing for the safety of the city, and a number of exceedingly popular acts towards the outlying tribes on the other, have removed all real danger; the rumours of intended injury are still heard. *A number of representatives from the BETSILEO, the SAKALAVAS, and the BETSIMASARAKA, have come and are still coming to take the oath of allegiance to the new sovereign. They have all been most generously treated, admitted to the presence of the Queen, surrounded by all her officers, addressed kindly and encouragingly, as well as gratified by presents of cattle, &c., and are to-morrow to be entertained at a royal banquet at the palace.*”

It will be seen from this communication that the danger threatened had subsided, and that representatives from the different native tribes were at that time in the capital professing their allegiance to the new sovereign. The general character and proceedings of the Government Mr. Ellis describes in the following paragraph:—

“ The affairs of the kingdom constitute now the business of the government, in which Christians and heathen are combined; promptitude and activity are everywhere apparent, and all parties are more careful in their public conduct. This state of things is not unfavourable to the Christians. The hereditary policy of the Hovas is ‘ Things as they have been.’ ‘ The wisdom of our ancestors cannot be surpassed.’ But so many innovations have turned out improvements and benefits, that the aim now seems to be to adopt what is good in the new, while retaining what they can of the old. All parties are deeply sensible of the advantages depending on the continuance of their friendship with England and France, which it is most ardently to be desired nothing may disturb.

“The Government have considered my inquiry about the validity of the grants of the late King, and will confirm them; but prefer giving new documents, which I have said I also should prefer, if they secure the land and buildings in perpetuity to the purposes to which they were originally appropriated. Only a few days ago, the prime minister assured me there would be no change.”

Our friend had deemed it desirable to take an early opportunity of stating very explicitly to the Queen and the officers of her Government, the various objects and labours of himself and his Missionary Brethren. They had sufficient reason to apprehend that misrepresentations might be made to their prejudice. Mr. Ellis, therefore, wisely determined to state his own case, amply and faithfully, and the result, as will be seen from the following extract, was highly gratifying:—

“The day after I had despatched my last letter to you, viz., 9th June,” writes Mr. Ellis, “I paid a visit to the Queen at the palace, in order to inform her Majesty and the officers of her Government, who were most of them present, of the state of the Mission, our intention and prospects. After thanking the Queen for the encouragement we derived from the unrestricted freedom and the full protection in the prosecution of our work, which we continued to enjoy, I stated we had opened schools for the education of the children in connection with all the principal chapels in the capital, had nearly finished the large model and training school, and were anxious for an increased attendance, and for the greater progress of the children. That we had printed school lessons, and were engaged in printing other books in the Malagasy language for the use of the learners. That the friends of Madagascar in England had contributed a large sum of money, to be spent chiefly in purchasing materials and paying for labour, which would be supplied by her people, to build four stone churches on the spots on which Christians had died for their love to Jesus Christ, to be memorials to future generations of Christians, of the constancy, truth, and love of those who had died there; and that we had been for some time occupied in preparing materials for that work. The Queen remarked that that was good, but for any arrangements respecting the churches, or any assistance that I wanted, I could speak to the ministers and officers of the Government, pointing to the prime minister. I thanked her Majesty for referring me to the ministers, and said I believed they were already acquainted with that work. I added that it was chiefly from a sense of what was due to her Majesty as the sovereign of the country, that I felt it right to communicate to her directly what we were doing and projecting, rather than that it should be learned from any other source. We sought nothing from the Malagasy, but their goodwill and encouragement in our efforts to aid their progress as a nation and as individuals; we had no other object to accomplish than those which we had avowed, to teach them the religion of the Bible, and educate them for this life and the life that was to come; we had no secret objects in view, and we wished all our proceedings to be open and public, and therefore wished her Majesty to know what we proposed to do, as well as what we had already done. She thanked me for the information, said she had perfect confidence in us, and there would be no hindrance to our work. I stated further, that I had invited Mr. Cameron, who had done so much good in the country formerly, and who had accompanied me on my first visit to Madagascar, to come and assist in building these



churches and in other work. That he had agreed to come with the entire approval of our friends in England, and would probably be here in two months. All present expressed extreme pleasure at this intelligence. We feel greatly encouraged that the amount required for these churches has been so generously contributed. I then said that in order to promote the more efficient instruction of such of the people as were willing to receive it, the Society were preparing to send out four additional Missionaries and their wives during the present year, and that I felt assured that, on their arrival, her Majesty and the Government would receive them, give them the same welcome, the same liberty, protection, and encouragement which had been accorded to those already in the country. The Queen said she was glad they were coming; there was no change in regard to the teaching and worship of the Christians, and when the Missionaries arrived they would receive the same protection of their persons and property, and the same liberty to prosecute their work as was now enjoyed. The above were the chief subjects on which I wished to give information to the Queen, and more particularly to let the nobles and other officers, Christian and heathen, know that we sought no concealment for our proceedings and projects, and were prosecuting our work with the full and public approval of the Queen and the Government. I also added that I had written to inform our friends in England of the terms of her Majesty's and her ministers' first message or kabary to the nation, which guaranteed the protection of the Christians, liberty to profess and teach Christianity and observe all its ordinances, which I had no doubt would afford much pleasure, as would also her Majesty's wish to maintain the existing friendly relations with England, as arranged by treaty, and with all other nations, adding that I intended, after what her Majesty had been pleased to say, to write and inform the friends in England that the expected Missionaries would be received with the same goodwill, and participate in the same advantages as those which the present Missionaries enjoyed. The Queen replied that it would be right, if I told them so, as the Missionaries would find no difference when they arrived. I shortly afterwards retired with assurances that my communications had been acceptable. The Queen and officers appeared much gratified with the portraits of the Prince and Princess of Wales, which an arrival from England a few days before enabled me to show them."

On the all-important subject of their Missionary labours and prospects the last letter of Mr. Ellis affords great encouragement.

"The kingdom of Christ," he writes, "continues to advance steadily amidst all these overturnings and revolutions, the wicked purposes of some, and alarm and fear of others. The conduct of the Christians will operate in their favour. All who were free to act have been true to the Government, and have shown that in emergencies they are worthy of confidence. With returning tranquillity our congregations are increasing, new ones forming, and accessions are made to the communicants every time the ordinance is celebrated. At Ambatonakanga, we received sixteen at our church meeting yesterday. The temporary chapel at Ambohipotsy has crowded congregations, and others are increasing. Two of our oldest chapels are about to be rebuilt, to afford more suitable accommodation to the numbers who attend. The Christian character and life of some is not all that we could wish, but we have had no occasion, that I know of, to exclude any one from our fellowship,



and a large proportion of the accessions to the church are from young persons just entering upon the responsibilities of life. This is a marvellous, blessed, and most encouraging state of things, and makes us feel more deeply than ever the responsibility of our position, and our need of the prayers of all interested in the advancement of the Saviour's kingdom.

"Many things, however, keep before our minds the great fact that the Christians are but a small minority in the entire community, even of Imerina only. Beyond Imerina we can only occupy detached and widely separated spots; but they are points of light whence Christian truth is penetrating the surrounding regions of heathenism. Last week I had an excellent Christian letter from the officer in command at a place on the coast 300 miles to the south-east, asking for spelling-books and copies of the Scriptures, and giving a pleasing account of the increasing attention of the people to religion. This officer, whom I knew formerly at Tamatave, and who is well spoken of by the Christians here, and his companions, with some banished thither for their fidelity to Christ, have been the means of sowing the seeds of Divine truth in this distant region. We did not know of their existence till the above letter arrived. The messenger who brought it seemed a Christian man, and very cheerfully took the packet of books prepared for him. His countenance brightened, and he seemed quite pleased with the few words of encouragement which I addressed to him on his departure. I have been still more gratified by the desires expressed by one of the chiefs from a greater distance for Christian books and teachers."

All friends of truth and integrity who have been acquainted with the public character of Mr. Ellis for the past half-century, must have read with the deepest regret, mingled with indignation, the atrocious calumnies published respecting him in the French journals, and which have been recently transferred to at least one of the Catholic and anti-English journals of Ireland. The motives by which these writers are prompted cannot be mistaken; and the very baseness of their representations must carry its own refutation. Our friend refers to these calumnies in the following extract from his letter; and, though he wisely declines at present to enter into controversy with his calumniators, we are sure the day is not distant when the purity of his character and the disinterestedness of his motives will stand forth triumphantly before the world.

"I am still," observes Mr. E., "the object of base misrepresentation. In the 'Colonial Commercial Gazette,' of the 8th June, I see myself charged with being one of the causes, if not the chief cause, of the late King's death, by my marked disregard of the ancient superstitions of the Malagasy, and by my crude, ill-judged advice, especially by urging upon the King the abolition of slavery. One of the highest authorities here said, when the statement was read to him by one of his own officers, 'We all know that is false.' I do not mean to take any notice of these aspersions here or at Mauritius. My best friends say, nobody, for whose opinion I need be anxious, believes any of the statements emanating from that source. I need not say that there is not the slightest foundation for these charges; and, with respect to the abolition of slavery, I have always said the nation is not ripe for it yet—though, sooner or later, it must come."

## BELLS FOR THE MEMORIAL CHURCHES.

MR. ELLIS, in a recent communication, makes the following appeal, and we trust that it may induce some generous friends to exercise their Christian liberality in this useful manner :—

“You would do good service to the Church of Christ here, if you could send out at least three large church bells. There are no public clocks here, and no means of calling our large and widely-spread friends to their respective chapels at the times of public worship. The Catholics have good, loud-sounding bells; but, though we count hundreds where they collect units, we have none.”



## COMMUNION SERVICES FOR THE MADAGASCAR CHURCHES.

SEVERAL services of Communion Plate have been sent out for the use of the Malagasy Christians, both by Churches and private individuals. One of these was presented by the Church in the Poultry, another by friends at Gallowtree Gate Chapel, Leicester, a third by Messrs. R. V. Tidman and Co., and a fourth by the Church at Slough, under the care of the Rev. G. Robbins. In reply to the last, we have the pleasure of inserting the following grateful acknowledgment of the Christian Church at AMBAVAHADIMITAFO :—

“Antananarivo, 18 Adaoro, 1863.

“TO THE BELOVED FRIENDS, THE BROTHERS AND SISTERS OF SLOUGH,—  
We thank you: for glad indeed is our heart, because of the arrival of the Communion Service which you have sent, and which we have received from the hand of William Ellis for our new chapel at Ambavahadimitafo.

“Also glad; even glad indeed is our heart that you are mindful of us according to the command ordained as a remembrance among the faithful. And this shows us that there is no difference among believers, whether among you in England, or us here in Madagascar.

“And we visit you in the name of Jesus Christ, and wish you life. See 2 Cor. xiii. 14.

“RAINIKETAKA,  
“RAINDRATAVY,  
“RAZAKARIOSY (Zacharias),  
“RAINISOA,  
“RAINIMANANA,  
“RAMANANDRAY,

“And your

“BROTHERS AND SISTERS AT THE NEW CHAPEL AT AMBAVAHADIMITAFO.”

A similar gift has been promised by the Church and Congregation connected with London Road Chapel, Derby, under the pastoral superintendence of the Rev. H. Ollard.

CHINA.

AMOY.

PUBLIC intelligence from China has recently been occupied almost exclusively on subjects relating to commerce or to war, and the latter has been carried on both by Imperialists and Insurgents with malignant barbarity. But it is gratifying to know that our Mission Stations generally are exempted from these scenes of bloodshed and carnage ; and the subjoined Semi-Annual Report from our Missionaries at AMOY, assures us that the kingdom of the Prince of Peace is still extending its borders, and that His servants receive a rich recompense for their self-denying labours and many sacrifices.

“ Amoy, July 4, 1863.

“ DEAR BROTHER,—In commencing our half-yearly letter, we cannot refrain from expressing our thankfulness to God for His kindness to us and to the Churches under our care. Early in January we were deprived of the effective co-operation of our colleague, Mr. Lea. During these six months, the Amoy Churches have continued to prosper, both as respects the development of the Christian life, and also as respects the increase in numbers of those whom we look upon as genuine converts ; nor are we without evidence of God’s presence and blessing in the small communities gathered together at the Out-stations.

“ In AMOY there have been admitted into the Church twenty-one men and three women—these forming only a part of a large number of applicants examined weekly for longer or shorter periods, many of whom still continue to attend our examination meetings. Three men, one of whom (Ch’ia Hose) was baptized in January, 1852, and the other two (Toh Keng hwai and Lim Beng-hong) in July, 1852, have been excommunicated for determined and long-continued withdrawal from Divine ordinances. Generally speaking, our congregations are as numerous and attentive as ever ; and the prayer meetings, frequently held, continue to prove and to increase the zeal and piety of the converts.

“ There has long been a school connected with the *Tái San* Chapel, which is attended by twenty boys, is taught by one of the deacons, and largely supported by the Church-members. Towards the beginning of the Chinese year a similar establishment has been set on foot in connection with the *Kwan a lai* Chapel, the purchase of the building having been effected by means of funds at the disposal of the Missionaries, and of subscriptions by the converts ; and they also contribute to the support of the Teacher, who was formerly employed by Mr. Lea in the Training Institution : there are seventeen pupils under his care.

“ When we last wrote we had a station at *Chiong Run Su*, near Amoy ; but, as it was found that there was considerable difficulty in collecting an audience, it was resolved to exchange it for a locality still nearer the city, but in the neighbourhood of which no preaching station had ever been attempted : the name of this place is *Chio lo*. A house capable of holding sixty persons was hired in March, and a chapel-keeper engaged. This man and his wife exert a very favourable influence, both by instruction and example, on the people in the vicinity ; so that no fewer than six of the converts under examination at one or other of the Amoy Chapels, have



been brought to religious decision by their means. One of the Native Agents holds religious service there twice every Lord's day; and evening worship is maintained regularly for the benefit of the converts and others around.

"Mr. John Stronach has visited one or other of the Out-stations seven times this half-year, and reports regarding them as follows:—

"In CHIANG CHIN three zealous Native Teachers persevere in their abundant labours. I visited this city in the beginning of March, and re-examined, in the presence of the Church-members, four men who had long been applicants for baptism. Two of these were admitted, and I baptized them on the 8th of March. One of these men had been much persecuted by a strong-minded and strong-handed wife, who hated the Gospel with a perfect hatred. His sincerity, after many months' trial, stood this severe test; and though warned that he might encounter still more decided opposition after baptism, he had not a moment's hesitation as to his course. The persecution continued for some months, but latterly has ceased; and the man's father, whom his daughter-in-law's violence had frightened from attendance at Divine service, has again become a regular worshipper. There are several other additions to the number of constant observers of the Sabbath, some of whom promise well.

"In HAI CH'UNG, the Church has suffered from the defection of two of those baptized by Mr. Lea, in June, 1860—a man named Hu and his wife. They had borrowed largely from all their friends without any attempt at repayment; and when refused further aid, they withdrew from the Church, and resisted all attempts to bring them to a sense of their duty. After full examination of their case, and with the entire approval of the Church-members, I excommunicated them on the 17th May last. On that occasion I examined several applicants for baptism, but only one of them was judged fit for admission. After baptizing him I administered the communion to the Church, as I had done on the 8th of February preceding.

"At KAK BOE there is a promise of success, evidenced by the regular attendance of seven men, most of whom, on examination, showed they had given good heed to the instructions of the two Native Agents regularly stationed in this populous country town.

"At KWAN K'AN (which I have visited thrice) I examined seven applicants, one of whom I baptized on the 22nd February. He shortly afterwards had his shop violently closed by his neighbours, because he would not contribute to idolatrous worship; and he felt compelled to leave the place. I made an attempt to arrest this persecution by an appeal to the small local Mandarin; but he could not, or would not, interfere effectively in the matter. The convert is now in business in Amoy, where he attends the Kwan a lai Chapel.

"Round about this station there are many villages regularly visited by the Native preachers; and in one of these, named Wü bin, very evident tokens of interest in their message have delighted the labourers and encouraged the Churches in Amoy. It is situated at the foot of a range of hills about five miles distant from Kwan K'an, and contains about one hundred inhabitants. One of the Kwan K'an Church-members is a native of the place, and is zealous for the conversion of his fellow-villagers. Through his efforts, and those of the Native Agents, about thirty individuals assemble regularly for Divine worship in a room provided for the purpose, free of rent, by one of themselves, which will be exchanged for a larger, when the audience increases. I visited them on Sunday, the 6th of June, and was delighted

appointed to take charge of our branch schools not many months ago. This school is one of those which I have had the privilege of founding since my arrival in the country. It is, as you may remember, situated in the centre of the heathen Caste men's village, and was built partly at the expense of the chief men of the place whose children are educated there. The Teacher has always been treated with the greatest respect, and, notwithstanding the opprobrium of his being a Christian, he has been regarded by the Caste men almost as one of themselves. This, together with the fact of there being no caste distinction in the school, but all allowing themselves to be instructed in the elements of English and Tamil in the Christian method, and accompanied with direct instruction in Christianity, made the school a very interesting one.

"Shortly after Mootthoo went there, he fell in with a young Brahmin priest named Sooboo or Soobramanian Eier, who used to come over every day from a neighbouring village to conduct the daily sacrifices to the Iwaite Lingam in the Vedyur temple. Mootthoo at once told him of the nature of sin, its fearful consequences, and the heinousness of the sin of idolatry. This struck his mind forcibly, and proved to be seed sown in good ground. The young man visited him every day, often staying a long time. One day he determined to put the power of his idol to the test, and sat astride of it; but as no evil consequences followed, he had henceforth no doubt of the absurdity of idolatry. He continued to learn, and at last he felt, that he could no longer abstain from an outward profession of his belief in the Redeemer of mankind. He was induced to do this the sooner, from his father being engaged in making preparations for his marriage with a little girl whom he had never seen, and who, if he became a Christian after the marriage should have been concluded, even though a child, would henceforth be counted as a widow, and be exposed to a life of incessant trial and temptation. It was necessary also for him to forsake his father's house; for he could not remain with them and receive food from them without sharing in idolatry, and if at any time he ventured to associate with us he would at once be pronounced an outcast. Hence there was no alternative for him but to remain a heathen or to leave house and home and everything for Christ! He did not hesitate a moment, but came away thirty miles to the Mission House, tore off his Brahminical cord, and begged to take food with us. He seemed so determined that I felt I could put no obstacle in his way; he was nineteen years of age, well able to judge for himself, and had all the consequences most clearly put before him. Shortly afterwards his 'coodooomy' or tuft of hair at the back of his head, was also cut off, and he requested me to take his earrings, as he wished no longer to conform to heathenism even in so trifling a matter as that. Hitherto he has held out against every persuasion to return to heathenism, notwithstanding his relations have come frequently and done their best. We have been preserved from any violence, as is generally the case on such occasions. Though he has relations in all the large temples in Madras, yet no extreme opposition has been shown towards us, and the school from which the convert came is now almost as prosperous as ever. This we must consider a special act of God's providence on our behalf, and it certainly is a most encouraging sign of the times."

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## SOUTH SEAS.

## THIRD VOYAGE TO THE TOKELAU (OR UNION) GROUP OF ISLANDS.

WE have the pleasure to supply a few extracts from the narrative of a voyage undertaken by our Missionary Brethren, the Revs. Wm. Wyatt Gill, and P. Goold Bird, at the commencement of the present year, and we have to regret that want of space prevents us from giving the journal entire.

It will be seen that the object of the visit to Tokelau was to restore to their homes *fifty-eight* natives of that group, who, having drifted out to sea in their canoes, sought and found refuge and hospitable entertainment in Samoa. The history of the wanderers is invested with additional and most pathetic interest from the fact that, shortly after their restoration to their own land, they were nearly all carried into slavery, under the atrocious circumstances detailed in our last number.

“Early on Saturday morning (January 3rd) the inhabitants of Apia (Samoa) were astonished at the arrival of six large double canoes, evidently of foreign origin. It appeared that they were from the *Tokelau*, or Union Group, and that they had been driven out of their course when endeavouring to get back from *Fakaofu* to *Atafu*, two of the islands of that group. They had thus been safely conducted by a kind Providence in these frail barks, with only old mats for sails, a distance of nearly 300 miles. The circumstances which induced them to undertake the voyage are interesting. The natives of *Atafu* having embraced Christianity, the Native Teachers there, Maka and Mafalā, arranged for a missionary voyage, to induce the inhabitants of *Nukunono* and *Fakaofu* to receive the Gospel. Two double canoes, containing 22 Atafuans, with Mafalā the Teacher, set out on this noble errand. They made *Nukunono* in two days, and found that all on that island had embraced Popery, with the exception of *one* family. They are said to be greatly dissatisfied with the treatment some of their Tokelau countrymen receive at the hands of the priests at Wallis Island, and at Samoa. After spending five days at *Nukunono*, they proceeded to *Fakaofu* (only a day's sail), where they remained a fortnight. The king and his chief counsellor alone opposed the introduction of Christianity there. During their stay the Atafuans were severely beaten by the Fakaofuans, because two of their party had one day caught and eaten fish sacred to Tuitokelau—the great idol of the group. At length the king said that any of his people wishing to become Christians must abandon their native land and go and reside on Atafu. Six double canoes of Fakaofuans, viz., 18 men, 15 women, and 23 children, left their country for conscience sake. Amongst the number is the brother of the king and the son of his chief counsellor. They set sail for *Atafu*, and reached *Nukunono* in safety, and were there wind-bound for several days. A short time after they left *Nukunono*, they were overtaken by a foul wind, and neither could find *Atafu*, nor any other island of the group. Thus drifted away from their own land, they made for Samoa. Six double canoes kept together, and were mercifully conducted to *Apia*, at the very time the ‘John Williams’ was preparing to sail to the ‘Union Group.’ The other two canoes went astray. One of them disappeared the night after they set out for Samoa. There were fifteen souls in her. This canoe has since reached Savaii. The



other lost canoe, up to the time of our leaving, had not turned up. It was under the pilotage of an American. He thought proper to dissent from Mafalā as to the proper course, and steered eastward, while the Teacher, with six canoes, kept on a westward course.

“On Monday morning a special committee meeting was held at Apia to consider what should be done with these poor castaways. After careful consideration, it was resolved upon to request Captain Williams to convey them and their canoes back to their own islands in the missionary ship. To this Captain Williams kindly consented.

“The people of *Apia* and the *Vaimaunga* showed every possible kindness to these poor castaways. They fed them, and on the 5th inst. united in making them a presentation of foreign and native cloth, knives, &c., &c. The English value probably amounts to about £100 sterling.

“On Thursday, January 8th, at noon, the wind appearing more favourable, Mr. Bird and I went on board. We found in all 58 natives of Tokelau on board (of this number, 16 were from Atafu, the rest from Fakaofu). In all, with Mafalā, 59 castaways; also the new Samoan Teacher, Sakaio, and his wife, making 61 souls on board for the Union Group.

“On the 17th, at 4 P.M., we sailed for the Tokelau Group, with a fair wind (S.W.) This is the third voyage of the ‘John Williams’ to the group. Messrs. George Gill and Stallworthy visited them in 1858. Mr. Ella succeeded in locating Teachers on Atafu in November, 1861.

“We examined the castaways in their reading, and found that, out of sixteen Atafu natives on board, twelve can read fluently the Samoan Scriptures. The other four are elderly men, but they are learning, too. They all speak and understand the Samoan language well. It appears that our Teachers have gone on the principle of getting these few islanders to learn *their* language. As this method places at the disposal of the Tokelau natives the entire literature of the Samoan Mission—the result of many years’ arduous toil—it cannot be too much praised.

“On Friday, January 23rd, we were close in to Fakaofu, or Bowditch’s Island. At 12 A.M., a boat was lowered, and we went ashore.

“A double canoe (one of those we brought on from Apia) preceded us, and told the thrilling story of their adventures to the natives on the beach. We were carried over the reef to a shady part of the beach, where the King and the principal chiefs were awaiting our arrival. Mr. Bird then referred to the goodness of God in mercifully bringing the people to Samoa; how the Samoans had fed and clothed them; how the missionaries and the captain had resolved to give them a passage back to their own land.

“Early on the morning of the 24th we were off Nukunono, (or the Duke of Clarence’s Island). It is in 179° 38’ W. long, and 9° 5’ S. lat. It is about thirty miles from Fakaofu, and like it, is only a few feet above the level of the sea. It is the largest island of the group, and consists of about ninety-three islets. The spacious lagoon must be fully three miles across. The little village faces the lagoon, which presents a scene of great beauty.

“Monday, 26th of January. Early in the morning we were off Atafu (or Duke of York’s Island). It is in 172° 22’ W. long, 8° 37’ S. lat. Maka was speedily on board. He looks well, and says that coming to Tokelau has entirely restored his health. One of the officers of the ‘John Williams’ could not be persuaded that it was the same sickly Teacher landed here a year ago.

“The entire population of Atafu is 140, who have all embraced Christianity with the exception of two individuals. Polygamy has been abolished. Maka has commenced uniting those who desire in the sacred bonds of marriage.

The population of this group may be estimated thus: Atafu, 140; Nukunono, 140; Fakaofu, 250; about 530. Atafu consists of sixty-three islets.

“As early as practicable, the Atafu castaways went ashore with their canoes. We followed in the ship’s boat. The surf was high, but after a thorough wetting we got safely on shore. We went at once to Maka’s house, which though small is neatly plastered. It is furnished with a bedstead, a table, and chairs of his own manufacture. So too is Mafala’s house, which is close by, only that is divided into three small rooms. The church is not plastered, but it is nicely situated, and has weather boards, to protect the worshippers from rain. It is a clean-looking and commodious little sanctuary, just large enough to contain the *entire* population, who never fail to assemble at the sound of the gong. It is built entirely of native rose-wood.

“*And such are the results of the labours of two devoted Teachers amongst a people who were a year since heathens! Let us thank God, and take courage. These poor islanders shame many who have long enjoyed higher privileges.*

“Blessed be God for thus prospering our way among these poor heathen, and we pray that they may receive the Teachers’ message, and may believe to the saving of the soul!

“Monday, February 2nd, at noon, having a fair wind, we set all sail for Samoa, and on Wednesday morning, 4th of February, after a fine run from Fakaofu, we cast anchor at Apia.

“WILLIAM WYATT GILL,

“P. GOULD BIRD.

“Safotulafai, Savaii,

“Samoa, 13th February, 1863.”

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## SLAVERY IN THE SOUTH PACIFIC OCEAN.

OUR last number contained various documents exhibiting the cruel and atrocious proceedings of slave ships sailing from the ports of Peru, on the unsuspecting and defenceless Islanders of the South Pacific.

The Directors, as was then intimated, presented a memorial to Earl Russell, inviting the special attention of Her Majesty’s Government to these gross outrages, and urging the adoption of immediate and efficient means for their repression. From the reply of his lordship, communicated by Mr. Layard, they have been gratified to learn that their application has been anticipated, and that Her Majesty’s Government “are doing all they can in the matter.”

The Directors have also learnt with much pleasure (though not officially) that the measures actually adopted leave no doubt of the sincere and anxious desire of the Government to protect the defenceless natives from

the lawless proceedings of the Peruvian slavers. Mr. Jermingham, the British Minister in Rio, has firmly protested to the Peruvian Government against the lawless measures of the slavers, and, in consequence of these remonstrances, that Government placed a vessel at the disposal of such of these islanders who, having been forcibly brought to Peru, were desirous of returning to their native country, and have ordered into a kind of quarantine such vessels as arrive from the Polynesian Islands with slaves on board, in order that strict inquiries may be made into the means by which the islanders had been obtained. The "Tribune" has been ordered to the South Sea Islands, in order to communicate with our consuls, and to afford such assistance as can be extended to the islanders.

We earnestly hope that the success of these measures may lead both to the righteous punishment of the oppressor and the liberation of the oppressed; or, should they fail, that additional means, yet more stringent and effective, may be adopted till these objects are secured.

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#### DECEASE OF MISSIONARIES.

WE have, on the present occasion, to make the affecting announcement that, within the last few months, three excellent and devoted missionary agents, labouring in spheres widely distant from each other, have passed from this transitory scene and entered into the joy of their Lord.

Of these, the first in order of time, the Rev. T. S. HOOD, late of Hope Dale, district of George, South Africa, died after a lingering illness, on the 24th of last May. Our departed Brother had been a zealous and persevering labourer in this portion of the Lord's vineyard for thirty-three years. Besides the spiritual benefits he was instrumental in conferring upon the labouring classes of South Africa, he also rendered them valuable medical aid in seasons of sickness. Mr. Hood was greatly esteemed while living, and his loss will be deeply deplored by his surviving family and friends.

The Rev. W. HOWE was formerly pastor of the Independent Church and Congregation at Hindley, Lancashire. Having left England for Polynesia in 1838, he commenced his missionary labours in the following year, on the island of Eimeo, but, in consequence of the aggressions of the French upon that and the neighbouring island of Tahiti, he returned to England in 1844. The Protectorate being fully established, Mr. Howe left again for Tahiti at the latter end of 1846, on a special and important mission to that island. It is scarcely necessary to remind our readers that during the long intervening period, our missionary Brother has maintained his position on the island, and carried on his labours in the face of the most formidable obstacles, with a wisdom, constancy, and zeal, of which



few examples could be found. Enjoying the entire respect and confidence not only of the Queen and her people, but also of the foreign community, Mr. Howe, though to a considerable extent debarred from direct ministerial labour, was able to exercise a most important and salutary influence upon all classes, and his loss will be deeply deplored. Long protracted anxiety and failing health having compelled our dear Brother to leave the island for a change, he took advantage of the timely arrival of Mr. Arbousset, a Protestant missionary from France, and of Mr. Morris, from Raiatea, and, in company with Mrs. Howe, and her niece Miss Stonier, our Brother proceeded in the "John Williams" to Rarotonga, where, after a season of acute bodily suffering, he rendered up his spirit on the 9th of June, with a hope full of immortality.

The third death we have to record in the mission families, is that of MRS. JONES, the wife of our devoted Brother, the REV. WILLIAM JONES, of Benares. Mrs. Jones was married in India, and, although personally unknown to the Directors, was held in high and deserved estimation throughout the missionary circle for her piety, intelligence, and consecration of heart and purpose to the service of her Saviour. She departed to her rest and reward on the 5th of August last.

The following extracts from correspondence will furnish fuller details respecting the last illnesses and deaths of the lamented friends to whom the above notices apply.

#### DEATH OF REV. T. S. HOOD, OF HOPE DALE, SOUTH AFRICA.

LETTER FROM REV. T. ATKINSON.

"Pacaltsdorp, July 13th, 1863.

"MY DEAR SIR,—I do not know whether the mournful tidings will have reached you of the death of our Brother, the Rev. T. S. Hood, late of Hopedale. But since it is possible that you may not have received the intelligence, I have thought it would be well that I should give you the particulars of his last days.

"His decease took place on Sabbath Day, the 24th of May. He had been in a declining and very precarious state of health for the last two or three years, and latterly his complaint showed the symptoms of dropsy. He himself anticipated that his end would be sudden; and so it eventually proved. More than once, indeed, the rumour was spread that he was no more. In November last I sent him an invitation to attend the Meeting, in January, of our South African Union, in Cape Town. He said in reply, 'I cannot promise to attend, as my health will not admit of any extraordinary exertion. I find that stillness and quiet enable me to do a little, but the slightest excitement casts me down.' Our Brother continued his usual labours, though with several interruptions, till the end of his life, as you will see from the following extract from a letter written to me by his bereaved widow:—

"Hopedale, June 24th.

"I am very unwell; but after your kindness I could but write a few lines,

informing you of the end of my beloved husband. On Saturday, the 23rd of May, he was up through the day, and retired to rest about nine o'clock, but never went to sleep. About two o'clock in the morning he got out of bed and fainted, but soon recovered, and slept the whole day. He told me not to allow any one to come near him, and myself and children only were with him through the day. About mid-day he told me his end was come; he never spoke more through the day, and about six o'clock took me by the hand and expired without a groan or a sigh. I can say that I have great reason for thankfulness, that the Lord has wonderfully supported me in my affliction.'

"The first intelligence of Mr. Hood's death was sent me by the Rev. J. Kretzen, of George Town, a worthy and laborious Missionary connected with the Dutch Reformed Church. He wrote to me in substance thus:—'Brother Hood has suddenly fallen asleep in the Lord. The public loss by the death of our worthy Brother is very great, throughout the whole district of Long Kloof and Olifant's River. He was particularly successful in his medical practice, and sometimes effected cures in cases that had been given up by regularly educated doctors. He was perhaps little in the eyes of the world, but that is of small importance; the Lord will reward him according to the riches of His grace.'

"Our departed friend had been engaged in the Missionary work for about thirty-three years. In 1830 he was appointed a schoolmaster at Bethelsdorp, and continued there till 1833, when he received a similar appointment at Pacaltsdorp, and remained here till the year 1840. He then removed to Avontuur in the Long Kloof, and was ordained to the work of the ministry. He laboured at that Station with zeal and energy, and was permitted to see a considerable measure of success in his work. A few years back he was obliged to vacate that district, and he then removed to Hope-dale, where the last years of his active and useful life were spent. His work is now finished, and his everlasting rest begun. \* \* \*

"I remain, my dear sir,

"Yours truly, in the bonds of the Gospel,

"Rev. Dr. TIDMAN."

(Signed) "T. ATKINSON."

## DEATH OF REV. WILLIAM HOWE, OF TAHITI, SOUTH SEA ISLANDS.

LETTER FROM REV. E. B. W. KRAUSE.

"Rarotonga, June 16th, 1863.

"REV. AND DEAR SIR,—In my last I informed you of the arrival, on the 7th of May, of our dear Brother, the Rev. William Howe, in Rarotonga, in a very dangerous state of health. Previous to landing, when near the shore, he said to his faithful attendant and beloved relative, Miss Stonier, 'If this does not prove my burial-place, it will be long before I leave it.' On landing he said to me, 'Make haste, make haste; get me to your house; I am in agony.' I despatched a messenger with speed to tell Mrs. Krause to prepare immediately a hot bath, and two of our young men carried dear Mr. Howe in their arms to our house. We now got our dear Brother to bed, and succeeded the second day in relieving his most distressing symptoms. The 'John Williams' waited till the evening of May 9th, and then proceeded to Aitutaki, expecting that, by the time of her return, the case of dear Brother Howe would be decided, as it appeared to all that from its violence it could

not last long. On the 12th, the 'John Williams' returned, bringing the Rev. H. Royle with her; but, as the principal features of the illness were but little changed, she left again May 15th, to take Mr. R. back to Aitutaki. Still, in the expectation that perhaps a day or two more might bring matters to a crisis, Captain Williams kindly returned on the 21st, but finding now that a speedy change could not be expected, the vessel left finally on the 23rd.

“On the 16th of May, Mr. Howe called me and said, ‘Now, Brother Krause, I give myself entirely into your hands; all you advise I will do.’ I changed the mode of treatment, the distressing hiccup was relieved, the spasms ceased: but internal heat seemed to consume him; the stomach revolted against any but the most trifling nourishment, while he complained of pain everywhere.

“It was, however, refreshing to hear his heavenly conversation, and to witness his calmness and resignation; and while in the intensity of his agony he could often only call for mercy, whenever that agony was somewhat relieved, he conversed so sweetly of heaven and its joys, that we all felt it a privilege to be with him. Not a doubt clouded his view of heaven; and though his joy was not of an exuberant kind, it was a sweet firm conviction that his inheritance was secure. The singing at the morning and evening worship of the students, which he could distinctly hear in his room, seemed to afford him much enjoyment; frequently Miss Stonier sang a hymn at his request; and on his last Sabbath on earth he had all the students' wives in the verandah to sing. All that human kindness could do to relieve and to cheer him was done. One or two young men were always day and night with him to do the more onerous work, while dear Mrs. Howe and his niece shared in the immediate attendance, never leaving him day or night.

“On Sabbath, June 7th, a mournful change was perceived; and on Tuesday morning, at ten o'clock, he fell sweetly asleep in Jesus. We were all with him, and I had the sad privilege of closing his eyes. The body was laid out in the printing-office, to afford all our people an opportunity of seeing him; and in the night all our students and their wives kept watch and sang hymns.

“On Wednesday, at ten o'clock, all the Native Teachers and Deacons from the other four villages having arrived, the procession left our premises, the bier being carried by six students and six deacons. Having arrived in the chapel, the coffin was set down before the pulpit, and I preached from Daniel xii., 2 and 3, amidst the manifestation of much feeling. After sermon we proceeded to the grave, and there, after singing another hymn, good old *Mareta* prayed. I gave another short address, and concluded by singing and prayer. The people resolved that all the island should go into mourning. During all the time of dear Mr. Howe's illness, it was very affecting to see the deep interest our people took in our affliction, prayer being offered up almost constantly; and Mr. Royle assured us it was the same in Aitutaki.

“Dear Mrs. Howe and Miss Stonier feel the loss very deeply, as all their arrangements for Sydney, and the hope built upon a somewhat lengthened stay for the full restoration of their beloved relative's health, are now dashed to the ground, and only Divine consolation can uphold them under this deep affliction. Mr. Howe's loss will be severely felt by the Tahitian Mission, and it will not be easy to supply a place requiring so much wisdom and patience as our dear Brother possessed in so eminent a degree.



"We shall have the pleasure of the company of dear Mrs. Howe and Miss Stonier, till an opportunity presents itself for their proceeding either to Sydney or Auckland.

"Assured that the Board will deeply sympathise with us,

"I am, Rev. and dear Sir,

"Yours affectionately,

"Rev. DR. TIDMAN."

(Signed) "E. R. W. KRAUSE.

#### DEATH OF MRS. JONES, OF BENARES, EAST INDIES.

EXTRACT OF LETTER FROM REV. M. A. SHERRING, DATED BENARES, AUG. 14TH, 1863.

"Since I last wrote the Lord has been pleased to remove from our midst our dear sister Mrs. Jones. She had a severe attack of cholera on the night of the 1st of August, which was followed by dysentery. On the morning of the 5th she was prematurely delivered of a son, and four hours afterwards her spirit gently passed away to the bosom of the Saviour.

"This sad and unexpected event has filled us all with sorrow. There was every reason to believe that our dear sister would have been spared for many years of active labour in the Lord's vineyard. She has latterly been much interested in the new Mission in *Singrowlee*, and was looking forward with great eagerness to the work among the heathen there, in which, in conjunction with her husband, she hoped to be engaged. But the Great Master has ordered otherwise, and His purposes in regard to His children, though sometimes mysterious, are always full of love and mercy. The last few days of our sister's life, although passed in much pain and weakness, were days of joy and peace. Her mind seems to have been free from doubt and fear, and she calmly resigned herself into the hands of the Lord.

"Mrs. Jones was a woman of considerable natural ability, and from long training she possessed great tact as a teacher. Had she lived she would doubtless have been a useful and efficient helpmeet to her husband in the *Singrowlee* Mission. Her piety was deep-seated, and prompted the strong desire to be engaged actively and zealously in the Lord's service. Her dear husband mourns over the irreparable loss he has sustained, and we all feel that we have lost in her a Christian sister and friend. My wife and myself sympathize in an especial manner with our Brother Jones, for our wounds are still fresh from our own recent bereavement in the removal of our eldest son."

EXTRACT OF LETTER FROM REV. W. JONES, DATED BENARES, AUG. 14TH, 1863.

"During the last two months of my dear wife's life, her growing meetness for heaven appeared to me so manifest, that I had often thought we should not keep her here long. As her departure drew near, she enjoyed perfect peace at the prospect; when speaking of the probability of her not recovering she seemed in no way disturbed—she was really waiting for the call to depart. Her life had been one of much suffering and toil; but it had been from an early age entirely consecrated to the service of the Lord. For several years previous to her coming to India she had been deeply imbued with a missionary spirit, and had exerted herself in various ways to promote the interests of that great cause. It is interesting to look over the very extensive correspondence which she had been carrying on for years with zealous Christian ladies in England,

with the view of aiding the cause of female education in heathen lands. This seems to have been the one object for which she desired to live, and the Lord helped her to do something for it.

“During the seven years she spent in India the same spirit animated her. Though at first she had no immediate connection with Mission work, being employed principally in training European schoolmistresses, yet the heathen were not forgotten. Besides endeavouring to qualify herself for active labour among them by learning the language, she also succeeded in establishing a Native School, to which she devoted as much time as she could command. But of this I must not speak more: one thing I think worthy of being mentioned. Since our appointment to the new Mission in *Singrowlee* became known, she seemed so entirely taken up with that one thing, as to have no thought for any other concerns. The subject of her constant meditation and prayer was how to be useful in the new field of labour. The privations and hardships necessarily connected with establishing a Mission in such a distant locality had no weight with her compared with the prospect of carrying the Gospel to those benighted people; and she anticipated at first many years, not of ease and comfort, but of toil and usefulness—she was full of holy enthusiasm at the prospect. I need not say that I rejoiced greatly in seeing such a spirit, and blessed the Lord for it, though I had a strong impression for some time that she would never live to carry out her plans. And the Lord willed it so: instead of the toil she anticipated at Singrowlee, she has obtained the rest and joy of heaven. Though I mourn my own loss and that of my motherless little one, I cannot but rejoice in reflecting on her past life of usefulness, and the certainty of her present happiness, trusting in the Lord that when my work is done on earth, I shall meet her again before the throne above.

“When this heavy affliction came upon me, the other members of our Mission were, through unavoidable circumstances, absent from the Station. I cannot but mention with gratitude the great assistance and Christian sympathy and kindness I received from the Brethren of the Baptist and of the Church Missionary Societies in this city. Their attention was unremitting. May the Lord reward them for it!”

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#### APPOINTMENT OF TREASURER TO THE SOCIETY.

THE Directors have sincere gratification in informing their constituents that the HONORABLE ARTHUR KINNAIRD, M.P., has kindly accepted their united and earnest invitation to undertake the vacant office of TREASURER to the Society, and will forthwith enter upon the duties of his new appointment.

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#### ORDINATION OF A MISSIONARY TO BERBICE.

PECKHAM RYE.

On Wednesday evening, the 26th of August, a service of unusual interest was held in the Congregational Chapel, Peckham Rye, on the occasion of MR. THOMAS CARTER, student of the London Missionary Society, being solemnly set apart to the work of the ministry. The service was commenced with reading and prayer by the Rev. R. W. Betts, of Peckham, after which the Rev. H. B. Ingram, of

Paddington Chapel, and formerly Missionary to Berbice, described the field of labour on which Mr. Carter will speedily enter. The usual questions were proposed by the Rev. Robert Robinson, of York Road Chapel, and were answered in a satisfactory manner by the young Candidate. The Rev. Dr. Tidman, Foreign Secretary of the Society, then offered the ordination prayer, after which the Rev. J. H. Hitchens, Mr. Carter's Pastor, delivered the charge, founded on Col. iv. 17: "Take heed to the ministry which thou hast received in the Lord Jesus, that thou fulfil it." The Rev. J. Waddington closed the service with prayer.

DEPARTURE OF MISSIONARIES.

The Rev. J. and Mrs. Dalglish, and the Rev. H. C. Williamson, appointed to Jamaica; the Rev. T. and Mrs. Carter, appointed to Berbice, accompanied by Mrs. Ricards and Mrs. Wallbridge, embarked at Southampton, per "Shannon," 17th of September.

ARRIVALS ABROAD.

Rev. J. J. Dennis, at Madras, *en route* for Travancore, and the Rev. J. and Mrs. Hay, at Madras, *en route* for Vizagapatam, on the 18th of August.



CONTRIBUTIONS TOWARDS THE ERECTION OF  
MEMORIAL CHURCHES IN MADAGASCAR.

R. Ridley, Esq., Hexham, per Errington Ridley, Esq. . . . .	100	0	0
Collected by Miss Hollis, Ashbourne . . . . .	15	0	0
J. Cuthbertson, Esq. . . . .	10	0	0
J. W. Shelly, Esq., and Friends, Yarmouth . . . . .	8	3	0
Cymro . . . . .	5	0	0
Collected by Mr. E. E. Mackennal, Surbiton . . . . .	3	4	0
A Joint Thank-offering . . . . .	2	0	0

FROM MISSIONARY STATIONS.

INDIA.

BENARES.—Collected by the Rev. M. A. Sherring, Benares :—	Rupees		
D. F. McLeod, Esq., Financial Commissioner, Punjab	100	0	0
Lieut.-Col. and Mrs. Lake, Dhurwsala, Punjab . . . . .	100	0	0
Major Cunningham, Dinapore . . . . .	50	0	0
Mr. Apothecary Low, Benares . . . . .	20	0	0
Soldiers of Her Majesty's Dragoon Guards . . . . .	10	2	0
Rev. M. A. Sherring, Benares . . . . .	10	0	0
Rev. W. M. Blake, Benares . . . . .	10	0	0
Rev. W. Jones, Benares . . . . .	5	0	0
Sergeant Griffiths, Benares . . . . .	3	0	0
Sergeant Lacy, Benares . . . . .	1	0	0
Native Christians of the London Mission, Benares . . . . .	12	4	0
Collection after Sermon, by the Rev. W. M. Blake . . . . .	70	5	0
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	391	11	0



MIRZAPORE.—Particulars of 205 rupees acknowledged in July.

Collection after Sermon, by the Rev. Dr. Mather . . . . .	180	0	0
Collection from the Native Christian Congregation . . . . .	25	0	0
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		205	0 0

ALMORAH.—Collected by the Rev. J. H. Budden:—

Colonel Troup . . . . .	20	0	0
Rev. J. H. Budden . . . . .	20	0	0
Baboo Debi Parshad . . . . .	4	0	0
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		44	0 0

£64 1s. 5d. sterling 

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Rs. 640 11 0 

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BANGALORE.—Per Rev. James Sewell:—

	Rupees.		
C. B. Saunders, Esq. . . . .	100	0	0
Colonel Dobbs . . . . .	100	0	0
Major-General Coffin . . . . .	100	0	0
Captain Fitz-Gibbon . . . . .	60	0	0
R. James, Esq. . . . .	50	0	0
E. Haldwell, Esq. . . . .	50	0	0
J. Garrett, Esq. . . . .	20	0	0
Rev. W. Saumarez Smith . . . . .	20	0	0
Captain A. J. Bruce . . . . .	20	0	0
Major Sankey . . . . .	15	0	0
R. C. Dobbs, Esq. . . . .	15	0	0
Captain Goddard . . . . .	10	0	0
Rev. T. Hodson . . . . .	10	0	0
Rev. J. S. Banks . . . . .	10	0	0
R. G. Hodson, Esq. . . . .	10	0	0
Mrs. Nelson . . . . .	10	0	0
Miss King . . . . .	10	0	0
E. Butcher, Esq. . . . .	10	0	0
M. B. Toolsingh, Esq. . . . .	10	0	0
B. L. Rice, Esq. . . . .	10	0	0
Rev. J. Sewell . . . . .	10	0	0
J. Brett, Esq., M.D. . . . .	5	0	0
Mr. T. Eagles . . . . .	5	0	0
Mr. Wilson . . . . .	2	0	0
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		662	0 0

£66 4s. sterling 

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BELGAUM.—Friends, by Rev. W. Beynon . . . . . 120 0 0

£12 sterling 

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SOUTH AFRICA.

CAPE TOWN.—Per Rev. William Thompson . . . . . 50 0 0

WEST INDIES.

BERBICE:—Ithaca and Hanover, per Rev. J. Roome, including £10 8s. 4d., contributed by the children . . . . .	23	6	8
Albion Chapel, per Rev. G. Pettigrew . . . . .	10	0	0
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MISSIONARY CONTRIBUTIONS.

From July 15th to August 17th, 1863.

(Continued from last Month.)

WALES.		Forres. United Presbyterian Church		Millseat. Congregational Church.	
Cymro, for the Memorial Churches .	5 0 0	Mrs. Reid, Crook of Alves, Forres .....	2 0 0	Rev. G. Saunders.	Contributions .....
<i>Ruabon.</i>		Mr. J. Miller, St. Monance .....	1 1 0	Contributions .....	20 0 0
The Quinta Congregational Church.		J. T., Roxburghshire Free Church Sabbath School, North Berwick .....	0 5 6	<i>Natrn.</i>	
Collections .....	8 19 8	For Patras, Native Teacher, Benares.		Per Mr. W. Leslie.	
Mrs. Pritchard's Missionary Box .....	1 3 0	Mrs. G. Swan .....	10 0 0	Collections.	
10l. 2s. 6d.		Rev. W. Swan .....	10 0 0	Church .....	2 17 0
SCOTLAND.		For Dr. Mullens, Calcutta.		Public Meeting .....	1 4 2
<i>Avoch.</i>		Rev. W. Swan .....	5 0 0	Sabbath School .....	1 0 0
Per Rev. D. H. Philip.		For Memorial Churches, Madagascar.		Established Church .....	3 0 6
Congregational Church .....	4 6 7	Mary Robertson,		United Presbyterian Church .....	3 0 0
<i>Fortrose.</i> Free Church .....	2 11 4	Gretna .....	0 4 0	Meeting at Ferness Village .....	0 16 6
<i>Rosemarkie.</i> Established Church ..	2 4 1	Mr. H. Hetherton, Edinburgh .....	0 5 0	Do., Achavaleign .....	0 14 6
Do., Mr. K. McKenzie .....	1 0 0	Mr. John Brown, Bothesay .....	1 0 0	Exs. 1s. 8d.; 13l. 0s. 6d.	
10l. 2s.		Beith, United Presbyterian Sabbath School .....	0 12 0	<i>New Deer.</i>	
<i>Buchan.</i>		St. Paul's Sabbath School, Montrose, per Mr. J. Milne ..	0 5 6	United Presbyterian Church, for the Chinese Mission .	5 0 0
Female Missionary Society.		Glasgow West Free Church Sabbath School, per Mr. D. Anderson .....	0 13 4	<i>Rendall, Orkneys.</i>	
For Native Teacher, Adam Lind .....	10 0 0	F. S. T., for Boy, George Bousfield, per Mr. J. Sewell's School, Bangalore ..	2 10 0	Annual Meeting .....	1 6 9
For Native Girl at Benares .....	3 0 0	Miss Mur and Friends, for Mr. Wilkinson's School, Santhapooram .....	5 0 0	Missionary Prayer Meeting .....	0 10 7
13l.		St. Andrew's Juvenile Missionary Society, Glasgow, per Mr. J. X. McRait, for South Seas .....	0 2 6	Subscriptions .....	0 3 6
<i>Dingwall.</i> Free Church, less Is. expenses .....	2 0 7	45l. 8s. 10d.		<i>Island of Weir.</i>	
<i>Edinburgh Auxiliary Society.</i>				Subscriptions .....	2 11 6
J. S. Mack, Esq., Treas.				4l. 18s. 4d.	
R. Rutherford, Esq., Edinburgh .....	5 0 0			<i>Renfrew. Mr. J. Cuthbertson .....</i>	1 0 0
Mr. K. Fairgrieve, Feladam .....	0 10 0			<i>Stuartfield. Youths' Society .....</i>	2 0 0

MISSIONARY CONTRIBUTIONS.

From August 18th to September 17th, 1863.

Middleton Road Chapel. Auxiliary, per Mr. Young .....		BERKSHIRE. Watlington. Rev. C. M. C. Davies.		Family Boxes.	
Miss Storke, for Madagascar .....	50 0 0	Mrs. Mark Morrell ..	1 1 0	The Pastor .....	0 15 6
Mrs. McDonald, Bayswater, for three yrs. support of Alexander, son of Chondro, Catechist at Gaugrai ..	12 0 0	Mrs. W. S. Clarke ..	0 10 0	Mr. Maris .....	0 9 0
A Friend .....	5 0 0	A Friend .....	0 10 0	Mr. Henry Wishey ..	0 5 4
D. Maclagan, Esq. ..	5 0 0	Mrs. Wells, Missionary Box .....	0 7 0	Mr. Patterson (A.) ..	1 1 0
A Commercial Traveller's Jubilee Memorial, for the Meml. Churches in Madagascar .....	0 10 0	Martha Butcher, do. .	0 8 9	Rev. J. Perkins (A.) ..	1 1 0
H. E. B. .....	0 10 0	Benson, do. ....	0 4 6		20 10 1
Mr. Jones, for China ..	0 5 0	Exs. 29s. 6d.; 16l. 8s. 11d.		Less District Exs. ..	0 10 0
<i>Battle Bridge Congregational Church.</i>					20 0 1
Collections in 1861, per Mr. Roberts .....	13 2 6			London Missionary Society .....	15 0 1
<i>Clifton Congregational Church, Peckham.</i>				Colonial Missionary Society .....	5 0 0
Contributions, per Mr. W. A. H. Harris .....	10 11 0				20 0 1
<i>Hare Court Chapel, Canonbury.</i>				DERBYSHIRE.	
Milton Road Sunday School, per Mr. Dakin, including 1l. for Madagascar ..	4 0 0			<i>Ashbourne.</i>	
				Collected by Miss Hollis, for the Madagascar Memorial Churches.	
				Wm. Evans, Esq., M. P. ....	10 0 0
				Sir M. Blackiston ..	1 0 0
				Frank Wright, Esq. .	1 0 0
				B. Leigh Hunt, Esq. .	1 0 0
				Mrs. Buxton .....	1 0 0
				Miss Chester .....	0 19 9
				Mr. Childs .....	0 2 6

Mrs. Wigley .....	0 2 6
Mr. Walters .....	0 2 6
Miss J. Morley .....	0 1 6
A Friend .....	0 1 6
15l.	

For the Native Teacher, John Wigley, per Mr. J. Wigley	10 0 0
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*Derby.*

A Friend .....	5 0 0
Do., for Madagascar	2 10 0
7l. 10s.	

**DORSETSHIRE.**

*Charmouth.*

A Joint Thank Offering for the Madagascar Memorial Churches .....	2 0 0
<i>Sherborne</i> , per R. Worsley, Esq., on account .....	9 0 0

**ESSEX.**

Auxiliary Society, per T. Daniel, Esq.	
<i>Braintree</i> . Rev. J. Carter .....	7 16 8
<i>Chelmsford</i> .....	2 10 0
<i>Dunmow</i> . Rev. H. Gamble .....	12 7 2
<i>Saffron Walden</i> , per Mr. Starling .....	92 4 6
<i>Thaxted</i> . Rev. J. C. Cook .....	20 19 11
382l. 8s. 6d.	
<i>Earl's Colne</i> . Mrs. Burrows .....	1 1 0

**GLOUCESTERSHIRE.**

Bristol Auxiliary Society, per W. L. Wells, Esq. ....	205 0 0
Per Mr. S. Organ, for Madagascar ...	0 2 6
<i>Cheltenham</i> . Legacy of late Miss Lucy Shapland, per Messrs. F. and E. Griffiths .....	50 0 0

**HERTFORDSHIRE.**

*St. Albans.*

Miss E. A. Cherry ...	0 10 0
Collected by Master F. H. Cherry, for South Sea Teacher	3 0 0
3l. 10s.	

**KENT.**

*Deptford.*

New Street Sunday School, per Mr. Billing .....	3 10 0
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*Eltham.*

May Collection .....	58 16 0
Miss Mary Dobell for Mrs. Corbold's School (1 year) ...	6 0 0
H. W. Dobell, Esq., for Madagascar Meml. Churches	25 0 0
69l. 10s. 9d.	

*Gravesend.*

Rev. B. H. Kluht. Collection .....	20 0 4
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<i>Snodland</i> , Mr. W. Francis .....	0 7 0
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*Woolwich.*

William Street Chapel. Rev. H. Hercus. Mrs. Hercus's Box ..	1 0 0
Mr. Twyford .....	0 10 0
1l. 10s.	

**LANCASHIRE.**

*Ashton-under-Lyne.*

Miss Fanny Buckley .....	10 0 0
<i>Bolton</i> . The Misses Cron .....	3 3 0
<i>Churchtown</i> . Collection .....	4 4 0
<i>Southport</i> , per J. Hamilton, Esq., on account .....	50 0 0

Mid Auxiliary, per R. Eccles, Esq. <i>Haslingden</i> . Rev. F. Wilson. Miss A. Tomlinson ..	2 16 9
Mr. B. Heap .....	2 2 3
Public Meeting .....	3 8 6
Exs. 17s. 6d.; 7l. 10s.	

Including 2l. acknowledged in August. <i>Tookholes</i> . Rev. S. Crookhall. Contributions .....	5 13 0
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**MIDDLESEX.**

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Old Independent Chapel. Rev. J. Stribling. M. M. Monro, Esq. ...	1 0 0
Miss Child .....	0 5 0
Miss Cato .....	0 10 0
A Friend to Missions .....	0 5 0
Missionary Sermons Collected by Edwin H. Stribling, in weekly, monthly, and quarterly payments .....	8 0 9
First Produce of a Missionary Apple Tree .....	0 1 0
12l. 3s. 9d.	

**MONMOUTHSHIRE.**

Per Rev. W. Williams. <i>Sirhowy</i> . Ebenezer Chapel, Rev. J. Davies .....	12 12 0
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**NORFOLK.**

*Hingham.*

Collection .....	0 12 2
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*Uulton.*

Collection .....	1 4 0
1l. 16s. 2d.	

*Norwich.*

Legacy of the late Mrs. W. Fletcher, per Miss Davy, less duty .....	900 0 0
Rev. H. Birch (2 years) .....	0 10 0

*Yarmouth.*

Per J. W. Shelly, Esq. Collection for Madagascar Memorial Churches .....	8 3 0
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**NOTTINGHAMSHIRE.**

Auxiliary Society, per J. Cole, Esq. ....	55 4 0
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**SURREY.**

*Dorking.*

Rev. J. S. Bright. Subscribers. Rev. J. S. Bright ...	2 2 0
J. Dennis, Esq. ....	2 0 0
Mr. J. Todman .....	2 0 0
Mr. Paddy .....	1 0 0
Mrs. Stent .....	0 10 0

Collected by—

Miss Todman .....	0 7 6
Miss Smith .....	0 11 10
For Nægercoil .....	2 7 6
Mrs. King .....	0 5 2
W. H. Summers .....	0 9 0
Sarah Weller .....	0 1 7
Mrs. Gosling .....	0 16 6
Miss Beckett .....	1 4 6
Girls' Sunday School	1 10 11
Boys' do. ....	0 2 3
Infant's do. ....	0 2 11
Widows' Fund .....	3 2 0
Annual Collection ..	9 0 0
Missionary Working Society, by cards ..	3 5 6
Value of Box of Clothes, &c. ....	12 8 10
Exs. 6s. 6d.; 43l. 1s. 6d.	

*Sarbiton.*

Congregational Church. Memorial Church in Madagascar (additional). Per Mr. J. Carvell Williams. Collected by Mr. E. E. Mackennal .....	3 4 0
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*Tooting.*

Rev. W. Anderson. Contributions .....	3 13 0
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Widows .....	2 10 0
Mr. Hunt .....	1 1 0
Mr. Medcalf .....	1 1 0
Sunday School .....	2 11 0
Do., for Madagascar	6 9 6

Collected by—

Miss Jones .....	2 19 3
Mrs. Page .....	1 4 4
Miss Darton .....	4 9 5
Miss Attridge .....	1 5 5
Mrs. Chapman .....	0 14 0
Miss Chapman's Missionary Box .....	0 6 1
Exs. 3s. 6d.; 28l. 1s.	

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Mrs. W. C. Dyer .....	2 0 0
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4l.	

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*Leamington.*

Spencer St. Chapel. Collections, less 25s. expenses .....	18 4 9
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**YORKSHIRE.**

*Hull.*

Mr. C. W. England. ....	1 0 0
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*Malton.*

Legacy under the Will of the late William Dunlop, Esq. ....	1000 0 0
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**SCOTLAND**

*Ayr.*

Fish Cross Sabbath School .....	0 2 0
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*Dundee.*

Mrs. Wright, per Rev. R. Lang, for China or India ...	5 0 0
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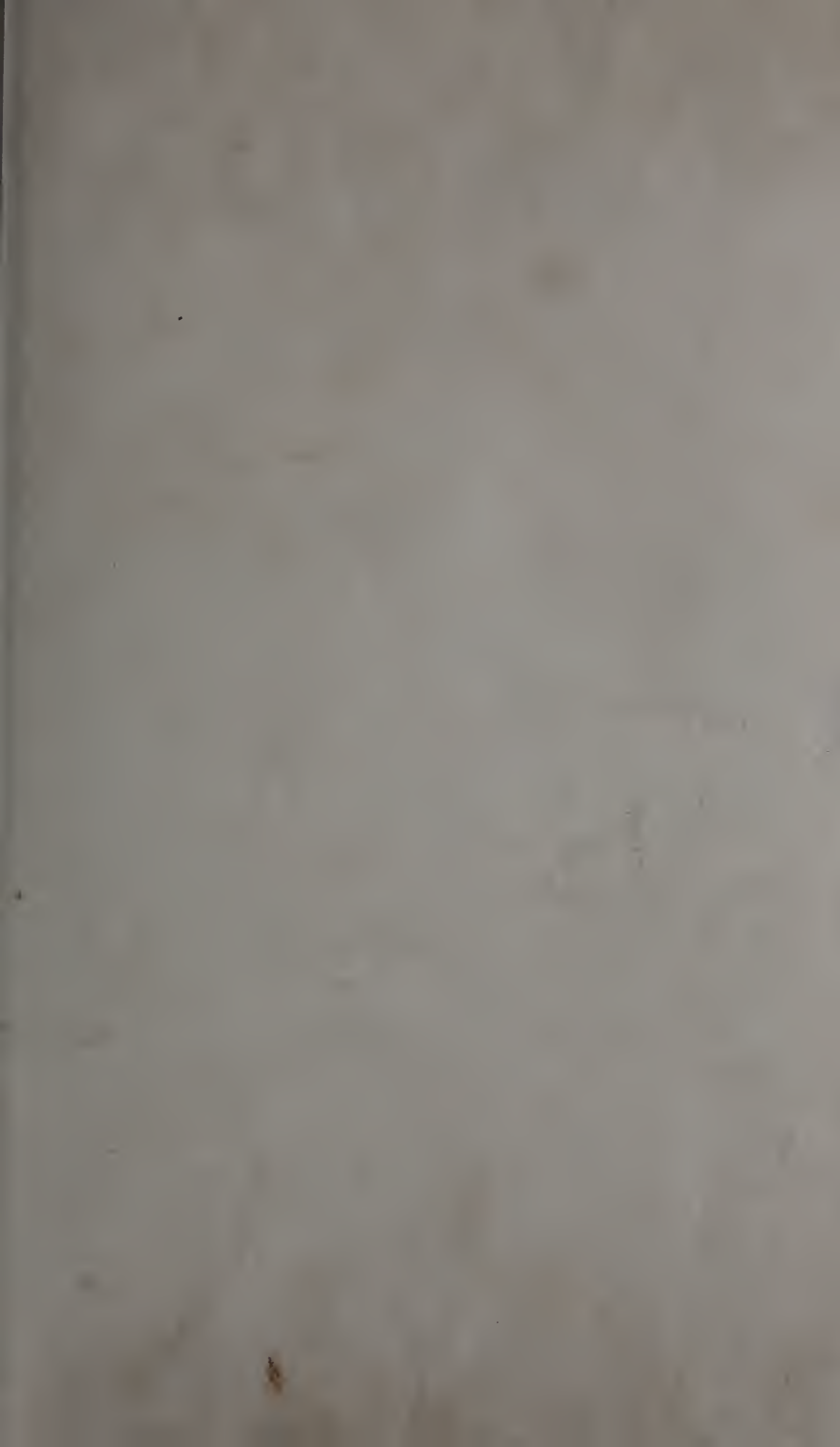
**FRANCE.**

*Limooges.*

Rev. Mr. Bonhoure. ....	0 5 7
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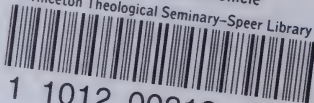
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